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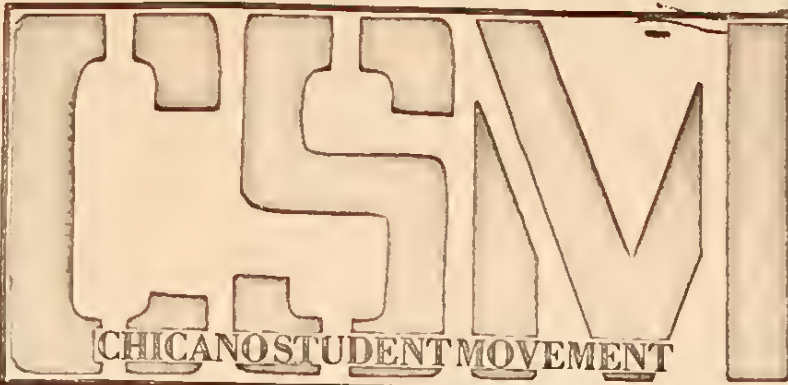
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Vol. II No. 10 Los Angeles, Calif. March 1969



1st anniversary of the Blowouts and E.I.C.C.

High school walkouts, demonstrations sweep LA area

ONE YEAR AGO



1968
FRIDAY, MARCH 1
 Wilson walked out--300 students
TUESDAY, MARCH 5
 Garfield walked out--2,000 students
WEDNESDAY, MARCH 6
 Lincoln, Roosevelt, and Garfield
 walked out--4,500 students
THURSDAY, MARCH 7
 Garfield and Belmont walked out--
 2,000 students
FRIDAY, MARCH 8
 Lincoln, Roosevelt, and Garfield
 walked out--2,000 students rally at
 Hazard Park

This month is the first anniversary of the Chicano student walkouts of 1968. Over 10,000 students walked out in protest against the substandard racist education which they were receiving.

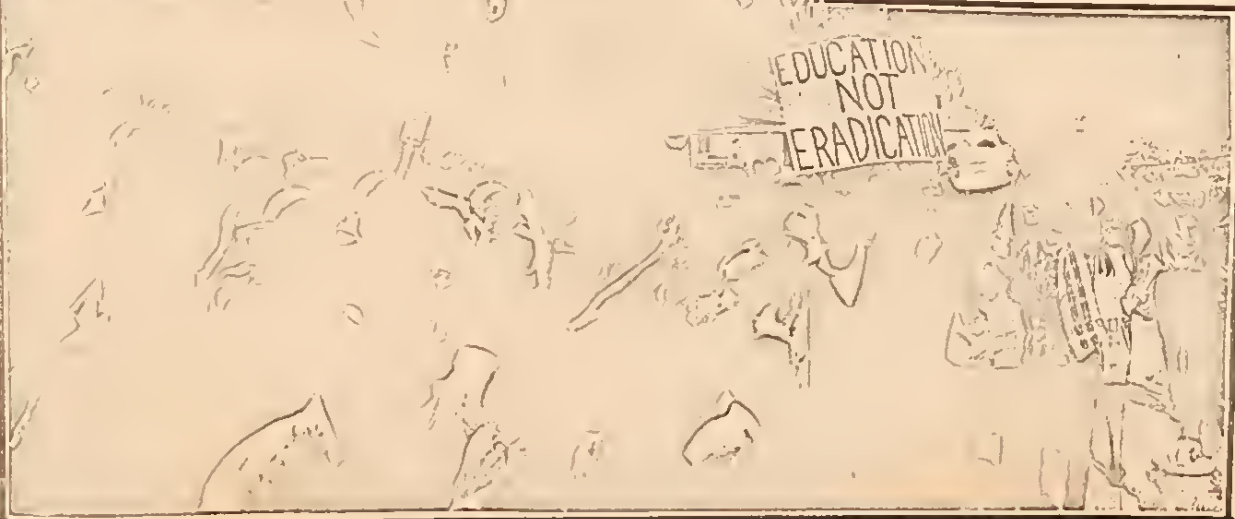
Few if any of the student demands were even accepted or implemented yet many students suffered arrests, harassment, and failing grades. The Community was insulted and intimidated by the power structure and 13 of our leaders were arrested.

Thus many people feel that the walkouts failed. To a certain degree they are correct but success or failure cannot be evaluated by what the system gives you or doesn't give you.

If the educational system is essentially a fraud, and its own statistics indict it as such, then we should not want or expect anything from it, and our success should not be measured by it.

If the walkouts failed, they failed only to the degree that more Chicanos, students and Community, did not participate.

The strength of the walkout or boycott does not lie in the effect
 (con't page 3)



Letters

DEAR EDITOR:

So it doesn't matter that 500 students bore false witness.

It doesn't matter that the girl finally admitted she lied.

It doesn't matter that Mr. Hogan was put through a distressing humiliating experience.

By your logic, it doesn't matter whether this kid is an innocent bystander and not a member of a gang, he represents the whole gangridden degenerate lawless Mexican youth--so bust him too.

As for racism, your publication could show a thing or two to old Gerald Smith in the South--except that he's too sophisticated to have his racism show so nakedly.

And who are you trying to convince and reassure with the constant reiteration of "you're right, you're right, we're right"? A few doubts about the rightness of false witness and racist remarks?

I see you like to forget that the Mexicans and Spaniards stole the Indian's lands... La Raza is getting smart to that end trying to make the Mexican and Indian one; so when the Mexicans came up from below they didn't steal the Indian lands--just rewrite history a little.

Editor's reply: Allow me to correct you (whoever you are), but the girl has never said she lied. And the humiliation one man suffered because of his racism is hardly worth mentioning when put against 100 years of humiliation suffered by our people because of their refusal to be ashamed of being Raza. And CSM will continue to tell students who dare to speak out against racism that they are right, because there are too many who are telling them otherwise.

LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND
RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY, MUSIC,
AND CURRENT HAPPENINGS OF THE CHICANO
MOVEMENT IN E.L.A. AND THE SOUTHWEST

KPFK • FM • 90.7
THUR • 11 to 12 PM

Dear Friend:

Because I was goldbricking - and didn't have to get up at the usual 6:30 am - I was able to enjoy your really terrific program last night. I more than ever regret that it has been shoved up to 11:00 pm.

If enough of us wanted it - couldn't the station put you on earlier? Say, 8:00 to 9:00, or 9:00 to 10:00? I know of no program more vital, more important - please let us have it at a reasonable hour.

As a Mexican at heart - I only wish to God that all chicanos could know Mexico as I do. They would feel such pride in the country and the race - no one could put them down. Viva la raza!

Lycia M. Taylor
Santa Barbara

Dear Editor:

The Brown Beret Student Organization is a group of together people organizing in the high schools. This organization is primarily for concerned Chicano students who want changes now. The students who will participate are required to go through the same training as the regular Berets with more emphasis on educational issues. The following are the main points of the BBSO program:

1. Unite all Chicano students in the high schools.
2. Support and work with all Chicano organizations within the schools.
3. Deal with the problems of education.
4. Support and work with all sympathetic teachers involved in La Causa.
5. Observe all law enforcement agencies within the schools.
6. Support and encourage Chicano students to run for student offices.
7. Urge all Chicano students to speak up for their rights, by all means necessary.

I would like to stress that this is not a socializing outlet. This organization will demand serious dedication, cooperation, and self-discipline. Chapters will soon be started at all East Side High schools--so do your thing.

Freddy Plank

EDITOR

Raul Ruiz

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Monica Sanchez

My dear Alicia,

I understand you have five children. Let me congratulate you. I never had any children of my own, but I have reared and educated over a dozen children belonging to other people. I have a part Mexican granddaughter living in Mexico City and for many years I have sent a check to the orphanage run by Maria Bringas. Hence you can hardly call me anti-Mexican. However, what you are doing can not be labeled (sic) "Mexican", just BEGGING. There is one difference between yourself and the lowest beggar in Tijuana, or Mexico City... you are dressed like an affluent citizen... a hard-working mother, not as the most despised of all people, a professional beggar. If you read this far you must feel some shock... anger. BUT believe me you feel nothing compared with the outrage burning in our (Anglo) breasts.

I am not an educated person. Both my husband and I have cleaned toilets, mopped floors, and cut lawns. But we have never lowered our pride to accept one thin dime we did not make... for services rendered. WE WORKED for our food, or we didn't eat.

Today in America the WASPS are fighting the usurper, the despoilers of the land are doing their best... either as agents of the devil, or greed for money and authority... to control the country. And they are doing everything possible to destroy self-respect... pride in accomplishment, in the masses.

Today you cannot find a willing worker... hospitals are filled with untended sick people... old people, and people in wheelchairs all hunting madly to hire someone to help them. What has happened to your brains... God has said: Whatever a man soweth, that shall he also reap. That day is not far off when the Anglo will refuse to pay taxes. What then? This is an Anglo civilization... daily you use HIS discoveries, his inventions, and without him you are doomed. He leaves and the city dies. You people are spiritually blind... what you are doing amounts to self-destruction. You are turning, or helping to turn all of California into a bigger TIJUANA. You are being used as tools to destroy your children's future. Soon there will not be any class-rooms, or any teachers capable of teaching.

After you have killed the goose who laid the golden egg you can go back to living the way of your Indian ancestor (sic). The Anglo standards are not for you. Today some of our people are cruel, others mean, insane. BUT the one (sic) who are decent, paying burdensome (sic) taxes, won't join in your behavior. Many Anglos are on welfare, but they don't act like cattle. Perhaps we are basically different... maybe GDO wanted it that way.

An Irate Anglo

Editor's note: This anonymous letter, sent to Alicia Escalante of WRO, is typical of the kind of racist poison that is released upon people who fight for the rights of the oppressed. As long as there is a system that creates misery, there will be brave ones like Mrs. Escalante who will fight it, and cowardly ones who will defend it with anonymous letters.

Send all letters and contributions to the Chicano Student Movement,
pobox 31322, Los Angeles, Calif. 90031.
Subscription rates: \$2.50 per year.

CSM

Chicano Student Movement



MAKING A MANO

name _____

address _____

city _____ state _____ zip _____



It has in the school system but rather in the effect it has on the people. If it is successful in unifying and organizing the Community in a just cause, then success is understood. It will then be only a matter of time until the system as it exists now will fall.

Realistically, though, it will take more than one confrontation. It is not only absurd to think that walkouts or boycotts are dated but it is almost insane to think that the school system will roll over dead from one large movida, beautiful though it was.

The walkouts are not dated, as exemplified by the similar strategy of the boycotts in South L.A. by black students. The walkouts were the biggest leverage that Chicano students have ever wielded in defense of their futures and for better education. If the system reacted violently against them it was because it realized the power they had.

Because one thing the students in a school have which no one can deny is numbers. The students are the majority. Yet they have absolutely no say in the system that is pumping education into their heads.

Schools in the past have never really cared if one student at a time walked out and stayed out; as a matter of fact most dropouts are pushed out. The school sees students as a cheap commodity, replacements are easy to come by. One student leaves, another enters, who cares.

In a student walkout or boycott the student employs his basic

strength of numbers. The way the system is set up, it cannot sustain the mass absence of entire student bodies, because each school receives its money on the basis of daily attendance. No students--no bread--no school.

The student demonstration is not to destroy education, but rather to make it meaningful and relevant to those it particularly affects--the students.

As people of intelligence and as proud Chicanos we owe it to ourselves, if to no one else, to eradicate that system which cannot teach but simply reflects decadence and prejudice.

The student strike, walkout, boycott, all are the same. They are about the only weapons the students have against racist and incompetent administrators.

They are effective because they strike at the system in general. They indict the system as a fraud and, more than that, they are a means to force its end.

If celebrations are held to commemorate the walkouts they should be held with the understanding that they are not something in the past but a real weapon of the students and the Community today. One does not hide the cannon when the battlefield is being prepared, why do we relegate the walkout to the oblivion of memory and Friday night celebrations?

The walkouts gave us the strength and unity which we have today. The walkouts confronted the system and declared "De aqui, no pasa. Ya basta."

Raul Ruiz

Last year, after the March walkouts the Board of Education promised the High School students means by which to express their ideas more freely. Yet, a year later, articles containing new ideas and opinions, are being almost consistently rejected by the Journalism advisor of Wilson High.

Rather than approve an article on the draft, or one criticizing a Lincoln and Washington school assembly, our "advisor" instead approved two rebuttals to a previous editorial of mine.

Also rejected was a suggestion to print an article asking for opinions about a returning Girls' VP who is disliked, with good reason, by most students, both girls and boys.

The articles, printed below in full or in part, do not contain so-called obscenities; just facts and the personal evaluations of the students the paper is supposedly serving.

Because my previous editorial accomplished one of its goals, which was to stimulate the students, I feel this censoring is unfair to the students. However it seems our "advisor" feels the students have been sufficiently stimulated for the time being.

Also, "Only in America" was returned with "Sorry, Dan, but I think you're in the wrong country" written across the top.

If you will read the articles you will see for yourself how highly censored our Wilson paper is.

Ana Rodriguez

ONLY IN AMERICA

The meeting began with armed soldiers parading nationalist banners for all to see. When commanded all those in attendance rose and pledged their loyalty to the republic. As quickly as they sat down they forgot the words they had blindly spoken.

A speech was delivered commending the actions of an already dead general (noted for his famous cherry tree chopping). A film about this general's life was shown. The commentary to this film shaped the image of this man to that of one immortal, as though he were to be worshipped for the way he lived. It was said that there is no blemish in his devotion to the people's cause (revolution).

Another man was mentioned, but in a different fashion. A student dressed as Abe Lincoln moved his lips to a propaganda sound track. His words were of the nature to unite all those who heard it for a common ideal. It bragged that this country was too strong to be invaded by any other country on the face of the earth. It hinted at a political idea which should become the religion of the nation, but never stated it in so many words. Come hell or high water this idea shall be preserved for the security of freedom loving men the world over.

At the close of the meeting, everyone returned to their assigned areas to resume the work they had left.

Damned are the Communists for their methods of propaganda and indoctrination, and damned be they to exploit the minds of their fellow.

Dan
Wilson High

EDUCATION AT WILSON

Education at Wilson is lacking in many respects. The majority of the problems arise from the crowded conditions, a lack of sensitivity on the teachers' part, and the teaching of conformity.

For obvious reasons, an overcrowded school is undesirable. Overworked teachers and counselors are inefficient. However the misuse of funds, such as the ROTC program on which the Board of Education spends \$ 70 million, does not help the situation any.

Also a staggered lunch period would alleviate the problem of getting a lunch.

Many teachers do not understand and, therefore, cannot reach the Mexican American student. They therefore form a negative attitude toward the student. The Mexican American has a long history of discrimination (a situation that has not changed much over the years) and the teacher must be sensitive to it before he can reach the student and be able to motivate and stimulate him to think creatively.

For example, a sensitive teacher would not call a student a "dirty Mexican", nor would a sensitive administrator offer a student money "to go to T.J." Another teacher orders students to pray for dead flowers. Still another has students sweep during classtime. Other teachers are very quick to accuse the Mexican American of wrong doings, and others call students Communists because of philosophical differences.

First I would suggest a sensitivity course for teachers. Next, a system by which students may grade their teachers on effectiveness, sensitivity, initiative, creativity, flexibility, and so forth. I honestly believe both student and teacher would benefit.

Next I would abolish what I call the "law of conformity", by which students may be deprived of an education because of hair style or length, for skirt length, for wearing boots or moccasins, or for any number of reasons. To this I say, reduce the dress standards to one line: "Students may dress in any fashion within the law."

But conformity in the schools goes much further than this. In most classes a student is taught, not to question or reason, but to accept the status quo. Often we are accused of contradicting or answering back when we attempt to question a statement by a teacher. The student is thus discouraged from suggestions he might make and later becomes an apathetic citizen.

Students should be not only encouraged to express opinions and air ideas, but to question what has always been accepted as truth. Perhaps a class on logic might help students to reason and eliminate geometry for non-math majors.

One last thing I would suggest is the formation of a Board of Appeals, where students may submit their grievances. Here any student could state his real or imagined wrong and be listened to by a jury of his peers. After all, the Constitution grants us all a "redress of grievances" and hopefully that means students too.

Ana Rodriguez
Wilson High School



EICC

EICC

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EICC



Educational Issues Coordinating Committee

Chairman: Vahac Mardirobian
Vice chairman: Ben Gurule
Secretary: Rachel Galan
Treasurer: Ben Carmona
Legal Chairman: Joe Ortega
Grievance Chairman: Horacio Qui-
nones
Demonstration Chairman: Father
Gonzales
Communications Chairman: Raul
Ruiz
Organizing Chairman: Kay Gurule

YOU HAVE FAILED BECAUSE!

An interview with Rev. Vahac Mardirobian by Bill Owens, Associate Editor of A.E.S.A. Journal Association of Elementary School Administrators
Los Angeles City School District

Fundamentally, why are you unhappy with the schools in Los Angeles?

My unhappiness stems from the assumption on the part of school people that the schools as they are constituted represent the best effort that we can make to serve children. We are not recognizing the very glaring deficiencies in the system and are very slow to account for the unequal education we are providing.

Although we spend generally the same amount per capita in schools with Spanish-speaking children, the drop out rate is three times higher than that of the general school population. Our present educational system is not adequately dealing with the needs of the Mexican American community.

Where do you feel we have failed?

You have failed because you have not recognized that education begins at an early age and is a continuous process of socialization.

Kindergarten is a continuation of the socialization process which begins at home. The kindergarten teacher is like a second mother. She should be a person who knows the first five years of socialization for the Mexican child. She does not because she herself was socialized as an Anglo child and looks back to her childhood expecting the Mexican child to reach the "model of Anglo socialization".

When the young Mexican child comes to school, he ceases to hear the endearing terms told to him by his "mamacita" in a language he was able to understand. Instead, he hears a strange language and the experiences suddenly become meaningless and, almost overnight, he is retarded five years. He must begin the process of socialization all over again, trying to follow the "Anglo model"; and he never recovers.

It isn't the child who is culturally disadvantaged, it is the teacher.



What do you suggest we do now?

"Plan a mandatory summer session for your faculty in 1969. Bring experts in the field from both Mexico and the United States to work with your teachers. Recruit teachers who know how to teach Mexican children. By the end of the summer, you and your faculty may not speak Spanish fluently, but you will have become more aware of what needs to be done to meet the needs of Mexican children effectively."

What can administrators do to help solve the problems?

"Be honest with yourself and your community!"

We are very security conscious and it shows. How successful can you be when you are totally emerged in this security orientation? Mexican administrators and teachers as well as Anglos are overly concerned about what it would do to their careers if they dare criticize the "establishment".

If you honestly speak out and come up with some answers, you will be the heroes and reformers who will be honored in the year 2000.

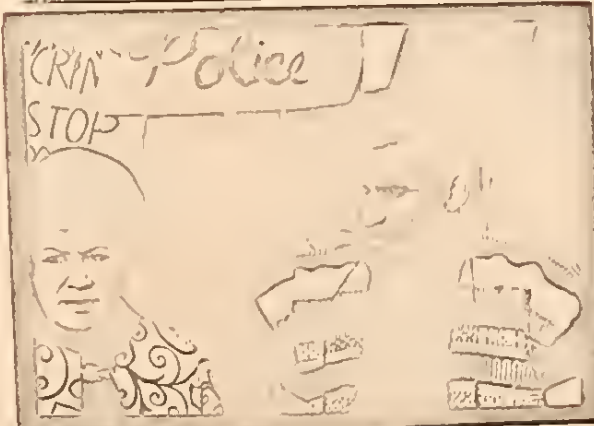
You must have the courage to stand up in the face of pressure."

How do you feel the local administrator is holding back your efforts?

"Some principals are not living up to their jobs. They are willing to operate in 1968 with a 1935 philosophy. From a human point of view, I must admit that I cannot take a sixty year old principal and discard him as I would unwanted furniture. He is a human being and I will have to accept some of the responsibility for him. But, on the other hand, the children in his school are also human beings and the '1935 type of school' has been producing one college graduate out of two hundred pupils. We cannot afford to let this continue."

What about those principals who admit they are wrong and are making an honest effort to restructure their programs to meet community needs? Who keeps "the wolves" from coming in and cutting them to pieces before they have a chance to get on the right road?

I don't think there are that many "wolves." I think basically an honest acknowledgment, an honest confession, brings in a lot less destructive elements than the attitude of always having to defend.



EICC

EICC

EICC

They said that Sal could no longer teach at Lincoln because he supported educational reform in East L.A.

The community as represented by E.I.C.C. said hell yes he will!

2 weeks of pickets. 8 days of sit-in. 35 people arrested. The Board gave in.

Sal is back in the classroom.

VIVA LA RAZA!!

(CHICANO STUDENT MOVEMENT OCTOBER 1968)



The EICC is a Community organization which was created soon after the Walkouts of 1968.

This organization has made it possible for community people to involve themselves directly with educational matters. The involvement does not come in the traditional manner though. Involvement in EICC has meant largely direct confrontation with the educational system, pickets, walkouts, sit-ins.

This then has made EICC a truly representative organization of the Chicano community. Not only does it isolate and identify problems and issues but it also moves to correct them. This is the most important aspect of the EICC; it acts, it moves. It has been in the center of virtually every large demonstration that has involved Chicano since last year.

The EICC does not engage in confrontation politics for the sake of confrontation. It has been the system that has created the confrontations. EICC simply does what is right. For example, Sal Castro is out of school. EICC will reinstate him--two weeks of pickets, eight days of sit-in, and 35 arrests later, Sal is finally reinstated.

EICC has in effect told the system that we as Chicanos are willing and able to confront it under any circumstances so that justice will be done.

Another aspect of EICC which is very important is the fact that it is not dominated by what is normally considered the radical vanguard, whoever they may be. The committee is simply composed of people, gente del barrio, who two years ago would probably have never gotten involved in anything heavier than a PTA meeting. Ahora esta misma gente, madres y padres, are leading movidas in which even some students and supposed radicals would not participate.

An organization of this nature is a great threat to the system because its strength lies in the base which it has created in the community. Many times individuals and organizations analyze and interpret problems concretely but, because of their lack of community support, can do little or nothing at all. When you go into battle and you look back over your shoulder it is gratifying, to say the least, to see a few friendly faces.

The system can deal with individuals or isolated organizations, but it must yield to the united strength of an organized community, and that is what EICC is all about.

Yet there is a great threat that faces an organization of this nature. It is a danger which all members should be aware of. When the system, especially this one, finds it cannot defeat a growing force then it will move to make that force a part of its own structure. In other words, it will move to co-opt it. Co-option is defeat. Co-option is selling out. Co-option es la muerte del espíritu y de los ideales.

Recently the Mexican American Education Commission was officially recognized by the Board. This would never have happened if the EICC did not pose a real threat to the system. "Power yields only to power" is very true here but it is also true that the Board could be trying to make EICC become part of its structure so that it would be impossible (or at least uncomfortable) to continue attacking the system that it will be operating within.

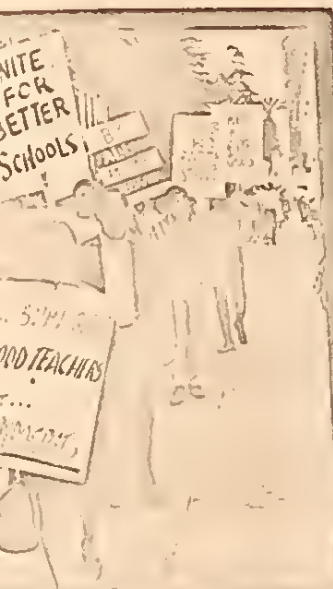
The EICC pushed for the commission and now it must also push for the educational implementation of this body or a similar community body in the total control of the education of the community. The threat of co-option will end when our only response has to be made to the community. What this means is total community control of the schools.

I am not knocking the commission, it can be very useful against the system. In effect it gives us legal sanction to further weaken and eventually destroy the stranglehold which the present educational system has on our community.

This then is what EICC is all about and what hopefully it will remain. As long as we realize that our only responsibility is to our cause which is just because of a hundred years of oppression, then we cannot lose.

Venceremos!
Viva la Causa!

Raul Ruiz



Dear Rev. Mardirosian:

Congratulations to you and to the members of your committee for causing the banning of IQ tests for children in the grades one and two in the Los Angeles School System.

We have a similar problem with the IQ testing of our Spanish children in Denver and in Colorado and we want to protest in order to have it corrected.

I will greatly appreciate any information or printed materials of the approach you and your committee used to bring about the banning of the IQ tests in the Los Angeles School System.

Sincerely,
Rev. Thomas Sepulveda
Psychiatric Chaplain
Denver General Hospital
Denver, Colorado

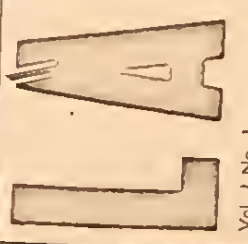
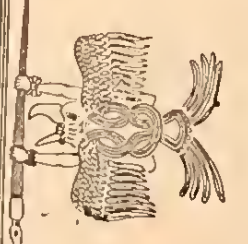
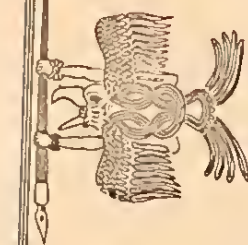


EICC

EICC

EICC

LA VIDA NUEVA



Wednesday, February 26, 1969

East Los Angeles College, Los Angeles, California

Vol. 1, No. 1

On Friday, February 14, La Vida Nueva came through with last semester's promise to take care of business. Members of La Vida Nueva presented the Associated Students Council with a Committee Report demanding the immediate implementation of a Chicano newspaper that would alternate with "Campus News" beginning February 26. In the Committee report a list of recommendations were also submitted, two being that immediate facilities and equipment be provided for the publication of "La Vida Nueva", that Raul Ruiz (editor of CSM) be appointed advisor, and that funds be provided to subsidize his services. Members of the Chicano Community representing various organizations such as La Junta, ALMA, Accion Bronca Colectiva (ABC), Cal State UMAS, Roosevelt UMAS, and the Brown Berets were on hand supporting La Vida nueva. Six Chicano speakers rapped to the A.S. Council (and their mascot Dean Butcher) in an attempt to open their sick minds. They emphasized the need for a Chicano newspaper that would produce an awareness of Chicano problems on campus and in the Community. Several of the speakers reminded the A.S. Council that it was time for them to start acting as a governing body rather than a tool for the racist administration. The AS Council argued with "I's" and "and's" and "but's", but could come up with nothing to refute the proposal. Tomas Varela, member of La Vida Nueva, (now editor of their newspaper), made it adamantly clear to the Council by stating "If there is no Chicano newspaper there will be no Campus News. The clear indication of feelings made by La Vida Nueva and the Community made little or no impression on the Council who remained disorganized and undecided.

The Council dug their own grave when they voted to give us permission for only one publication, the implication being of course that our ability to publish a newspaper would first be tested. The AS Council did not approve any of the recommendations as they needed time to "think" about them and they would discuss them at the next Council meeting on February 19. La Vida Nueva and Community members made it clear that they would not be satisfied with their meaningless tokenism of only one publication. The actions of the Council were a perfect example of how a group had been co-opted into total inactivity.

Again La Vida Nueva and members of the Community confronted the AS Council. This time we had no intentions of engaging in small talk; we had come to hear decisions. Once again members of the Community rapped to the Council telling them it was imperative that they act or suffer the consequences. Heated discussions broke out continually during the meeting between members of La Vida Nueva and the Council. At the end of four hours, victory was ours and the Council voted in favor of the newspaper and our recommendations. The Council and all student governing bodies must support the demands set forth by Chicano students. If not, they should be discarded. Accepting the fact that ELAC or any East L.A. school is not geared to educate or administrate Chicanos, they must be willing to realize that Chicanos have been the victims of educational oppression.

The AS Council can never be a viable organization if it's controlled by a racist administration. A coalition between the two only leads to a perpetuation of the administrative racist policies by the Council.

La Vida Nueva will continue to work for more Chicano relevancy and for the elimination of racism and insensitivity.

Donna Plank

A CERTAIN MAN

The man over there
with educated fingers and fast
clouds
around his flag
rolls his shirt sleeves & calls
a taxi from church...
His eyeteeth clap like his family
for an encore of southwest earth
wolfed with fever.
.....Skilled & styled to believe
that Moctezuma blood & spirit
..... are dead, as he pumps
a book through his ears.
Inside his stomach
roast meat (battered in
philosophy)
makes yellow drops
on his hide overboil down
to his buttons.
Only heavy fur pulls
his head to a pillow
rusting completely overnight
.....like his prayer.

John Felipe Herrera

Self-determination is a necessary feeling that must be felt before anyone can fight for himself and his cause. Revolution starts from within a person and then builds out.

RULES

Yesterday

They covered

the

earth with

linoleum

(even when I looked away I couldn't forget)

I knew something was wrong

something was gone

that I needed

They told

me

that Now

I should walk

in each square

and not stop

on the lines

(I've always been afraid to break rules)

They said

If

I didn't

go along with

the new game

that they would

treat me as if

I didn't belong

(no one likes to be lonely)

Man..

They had me good

I was frightened

and hungry

(but sometimes it's better to just do what you feel)

Today

I walked

on a line

and now I know..

(I love the way the earth feels now)

Will Beasley

A bullet
Holding a gun
with a picture;
Zapata holding a gun
and the Browns eyeing
a 3-by-8 door sill
holding a building
pruning a campus
reaping a state,
... and Zapata's up the wall
holding
a gun
standing silent
and alone.
Brown hair
over my face
tired and sweaty
and a pair of bullets
hanging like my hair
all over my face...
A state holding a campus
reaping a building
pruning the browns
Looking at Zapata pictured
hanging from the wall
Holding myself together.

ATL

WELFARE RIGHTS ORGANIZATION
2222 East 1st Street
LOS ANGELES
261-0566



WELFARE

SALUD SPEAKS OUT AGAINST VICTIMIZATION OF WELFARE RECIPIENTS

our own community, where the difficulties of establishing a good relationship are compounded by the difference in culture and language, between social workers and the people they serve.

It seems to me that any half-wit would realize that if a social worker is going to be effective in such a setting he must be taught as much as possible about the people he will supposedly be trying to help. It is not at all surprising that such an obvious conclusion managed to elude the "creative," "sensitive," and "imaginative" administrators of the DPSS.

On February 24, 1969, at a meeting with the Community Welfare Advisory Committee, Murphy refused to endorse the creation of two new positions which would have made it possible for the needs of the Mexican American welfare recipient to be considered. It is obvious that such a step is urgently needed to be taken. Murphy has been county-wide director of this Department, which affects thousands and thousands of human lives, for six years and during that time his lack of initiative has shown beyond a shadow of a doubt his total insensitivity and disregard for our community.

The same is especially true of the Metro-East Director, Fred Gustafson, who commutes daily from Orange County, to what is to him just a job. Gustafson is the gabacho who insulted the community by not allowing Alicia Escalante, head of Welfare Rights Organization, to speak on the welfare recipients.

Everyone in the community must take issue with these insensitive bunglers, we cannot allow their malfeasance and misfeasance on our people to go unchecked. We must let the clamor be heard around the nation, if necessary, we must bring Blind Murphy to the realization that he is sitting on top of a volcano, which will soon erupt and burn more than just the seat of his pants.

Our grievances are justified and past wrongs must immediately be righted, but if they are not, then I ask you--how can we as Chicanos keep faith with a system which does not work for us?

Mike F. Garcia
SALUD (Chicano Social Workers)

The reason why programs specifically designed to better serve the Chicano Community have never been initiated or implemented by these Anglo administrators is that they lack the most important qualification--they don't have the interests of the Chicano Community at heart. For these Anglo administrators their jobs are just a means of making a living, which they forget about when 4:30 comes around. A Chicano in their position would never forget, he would always be trying to develop ways of better serving his people. The logic is simple and the facts are clear, but Murphy's pattern of thought is so rigid and narrow that he myopically refuses to see his incompetence and the incompetence of his administrative staff, in regards to the Chicano Community.

The 1967 Presidential Commission on Civil Disorders cites as an example of the welfare system's inadequacy the brittle relationship which exists between many welfare workers and the poor. Nowhere is this lack of rapport more prevalent than in

but Alicia was inside the room, inside the building and Gustafson was outside the meeting.

The next day 43 social workers and supervisors were suspended for attending the meeting. In retaliation Alicia and SALUD drew up a list of 43 demands, one for each person suspended.

The first meeting with Ellis P. Murphy, head of the L.A. Welfare Department, was a continuation of this harassment. The appointment was for 9:30 on January 30 at the Trigg Street central office, however when Alicia and community people arrived they found the glass doors locked and two security guards staring out at them. They demanded to be let in, at first vocally then in the form of pounding on the doors and windows. They finally got inside, only by pushing their way in. Soon seven or eight squad cars arrived filled with belmed sheriff henchmen, supposedly there to prevent any disturbance and make sure that no one started a "riot". Tensions were high buy by 10:30 or so Alicia and 13 community people were allowed in. There sat Murphy: old, pale, scared, inarticulate, unable to defend himself, mumbling such cliches as "we've been exploring", or "we'll look into the matter" or "we'll explore further".

But he hasn't been exploring any possibilities at all. The distance between the Community and the department is enormous. For example, its welfare department still bases its living standards on those set in 1957, although in just the last two years the cost of living has risen more than 8%. There is just not enough money in a welfare check to cover all the expenses of rent, clothing, food, books, carfare, etc. So Alicia demanded a boost in the state maximum, more special bonuses, non-deductible cash aides, etc. Then, tackling the administrative problems, WRO wants the insensitive bureaucrats like Gustafson OUT and Chicanos IN: more Chicano administrators, more Chicano and Spanish speaking social workers, more Chi-

cano receptionists. A Community Advisory Board was also included so that the Welfare department be able to get out of its vacuum.

At the second meeting on February 10, Murphy again bungled through in his usual self-righteous manner, and this time thoroughly insulted the community group by walking out. The next day at the Board of Supervisors, there was more confrontation: as Alicia was trying to address the Board who refused to recognize her presence, several placards to "escort" her back to her seat. In no time, the Brown Berets had formed a circle around her at which point the sheriff's attitudes underwent rather sharp changes, from rude to more accommodating.

That night a candlelight vigil was held out at Murphy's house in Whittier. The demonstrators marched back and forth in complete silence, until strains of the hymn "What a Friend We Have in Jesus", as sung by the Murphy family, floated out into the night. Mrs. Murphy on the piano and the sweet voices of his children quivering in fear... how hypocritical! Because if we judge by Murphy's actions, he sure must have been playing to an all white heaven.

WELFARE RIGHTS ORGANIZATION
2222 East 1st Street
LOS ANGELES
261-0566

RIGHTS

WELFARE RIGHTS AND COMMUNITY CONTINUE
BATTLE AGAINST WELFARE DEPARTMENT
Cochita

Beware self-satisfied bureaucrats, children face an empty nochebuena. Inesentive social workers, and defective computers sending out rotten checks, Alicia Escalante is angry, continuing their non-functional services and oppressive tactics.

One day, though Alicia was invited to speak before the Social Workers Union, some workers, realizing the vacuum which they and their department were in, wanted to find out more about the community they were "supposedly" serving. Gustafson, an incredibly insensitive administrator, informed the social workers that they could not invite Alicia into the meeting, because too building. Determined to have the workers decide to hold the meeting, the workers decided to hold it outside in spite of the extreme cold. However, Alicia refused such a compromise and stormed inside with SALUD (a group of Latin social workers) and union social workers. Then the light-switch confrontation: Alicia flicked on the lights, Gustafson flicked them off, on, off, on, off, on, off, the lights... until someone shouted "Get out of here Gustafson". Gustafson, purple in the face, exited; rather than let their meanwhile TV cameras were rolling, into debt,

comfortable chairs a little too long!

NOSOTROS LOS DE ABAJO

On January 5, about 9:30 pm, Elena Solis and her 4-year-old son Louie, Ray Soea, Gilbert Carranza, and Daniel Morelo, were driving down Whittier Blvd. When they stopped at a restaurant to take the baby to the restroom, all went inside except for David.

Afterwards as Elena and the baby, Ray and Gilbert were coming out, they saw David and an elderly man being questioned by the police. Immediately Gilbert and Ray approached them. However, when Ray asked the cop why his friend was being detained, the cop rolled "Get the hell out of here, punk". Suddenly the other officer jumped Gilbert and hit him with a flashlight. Attempting to escape from this unprovoked attack by the sheriffs, Gil and Ray were grabbed and handcuffed.

Once handcuffed, Ray was then told to kneel and, of course, he refused. At this point a sheriff jumped him and started to beat him. Finally Gil and Ray were forced into the squad car, where the beating continued.

Elena, carrying her little son, rushed to the squad car to ask why the cops were attacking Gil and Ray. Sheriff Richard Lopez, who had been doing most of the beating, turned to his gabacho partner and told him to arrest Elena for interfering in an arrest. As the gabacho went to grab Elena,

who was still holding the child, she quickly pulled away. Apparently not wanting to hurt or scare the baby, the cop let go of her. However, this infuriated the Chicano Sheriff Lopez who jumped out of the car and pulled Elena back by the hair, Elena screamed but hold on tight to the baby. Crying, she tried to explain that she had simply asked about Ray and Gilbert. But nothing in the world could have stopped that enraged sheriff as he threw Elena on the ground and tried to take the baby.

Meanwhile more sheriffs had arrived. One of them, a gabacho, finally grabbed the child. Another, lunging towards Elena as she started to scream, backed her up against the hood of the car and nearly choked her as he attempted to muffle her screams. After this torture, Elena and the child were forced into the squad car, where Elena was handcuffed.

All were then taken down to the Sheriff's Station and booked...

The trial will be on March 19. Contact La Junta for further information.

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DOON'T BE A POLICE VICTIM III

DOMINGUEZ TRIAL

Jesse Dominguez goes to trial March 17, 1969, Department 115, 513 N. Main St., for allegedly assaulting police officers (???) Since that time Mr. Dominguez has gone into a coma twice and undergone brain surgery as a result of the brutal beating that the LAPD gave him. What happened?

On September 1, 1968 Mr. Dominguez was called to a wedding dance on North Broadway by his son who told him that the police had arrested the Dominguez daughter and niece.

When Mr. Dominguez arrived at the 2200 block he couldn't find them. Upon asking help from a police officer he was answered with this insult. "We (the police) have no time for you Mexicans". Then, continuing his efforts to find the kids, he was told "Get away from here, you dirty Mexican." One thing leading to another, two officers got out of the car and began beating Mr. Dominguez brutally, bashing in his head. More officers joined in the assault, and kept hitting even after he had been handcuffed. Then, instead of calling an ambulance, two officers threw him into a patrol car and drove to Elysian Park where they continued their torture. Finally Mr. Dominguez received medical attention and was put into the jail infirmary where he was strapped to a hard bed overnight.

Since this brutal assault on Mr. Dominguez he has, in spite of all his problems, been strongly supporting La Causa--he was there at the Hollenbeck Police Station demonstrations, with his wife and children, protesting the police harassment of a fellow Chicano. He has been vocal at the Welfare Rights meetings with Murphy, he is a regular member of EICC. Mr. Dominguez needs and certainly merits an all-out effort on the part of everyone involved in La Causa. If you really care about our Community, be there on March 17 to support a fellow Chicano.

Don't forget, the Dominguez family needs our apoyo.

Conchita

WANTED



Look closely at the face inside the black square, you may have seen him. You may have seen him during the Walkouts, on picket lines, or as a trusted member for more than a year of the Brown Berets. Many of you have rapped with him, marched with him, worked with him. But you better think carefully now about all the things you might have said to him or done with him because he is a cop. He was planted as a student at Wilson by the LAPD to infiltrate the walkout movement there, and then joined the Brown Berets. Since that time he has been feeding information to the man about all those who have been his friends and who have trusted him. Robert Avila is a traitor. He has betrayed his friends, his Raza, and himself; because in selling out to the Man he has become something less than a human being.

Remember the name, and remember the face, and remember that the Man will stop at nothing.

RIVERSIDE: ESTABLISHMENT PROTECTS UNIFORMED MURDERER OF CHICANO

A coronor's inquest into the murder of a 17 year old, Jesse Salcedo, returned a verdict of "justifiable homicide" today Sunday March 2, before a packed courtroom of bitter chicanos. The establishment chooses to protect cop Williston and not answer the just anger of La Raza in Riverside County.

The Morta Vista High School junior was shot to death by the gabacho cop, James D. Williston, on February 22, 1969 as the boy attempted to drive away in the cop's car after he had successfully defended himself and beat the hell out of the cop. The local flunkie paper, the Press-Enterprise did a superb job of convicting the young chicano be-

fore the inquest.

UMAS at the University of California at Riverside and the citizen's Committee for Justice, chaired by Prof. Eugene Cotabobles do not intend to repeat past failure of demonstrations and community committees to rap with the establishment. Chicanos from throughout the Southwest are supporting the efforts, which will be stronger and flocking to the brothers and sisters located mostly in Arlington and Casa Blanca. As one Chicano puts it, "the anglos' system is playing DIRTY and from now on we will too!" A primary step was the establishment of a Chicano Legal Defense.

c/o Pedro Lopez
244 Barret Rd.
Riverside, California

Tomás Trimble

POLICE BRUTALITY

On February 7th, 1969 at 11:30 pm, three teenagers; 17 year old Ramirez and his two friends, went out to buy some coke at the corner store about one and a half blocks away. As they stood outside their house a cop car from Ramparts Division drove by, stopped, and began questioning the kids about curfew violations.

Meanwhile Joe Ramirez, another teenager who lives upstairs to the Ruiz happened to look outside and, thinking that his brothers were involved, went downstairs to investigate. The officer saw him and told him to come over to the squad car. Joe refused. The cop then jumped out of the car and grabbed Joe by the arm. Joe resisted, the officer pulled again, and then hit him over the head.

Mrs. Ruiz, hearing the racket, ran downstairs. When she saw her son on the ground and a cop beating him over the head with a night stick, she cried out and tried to persuade them to stop. Enraged by this plea for justice a cop hit her in the forehead, causing a one-inch laceration. Then another officer jumped on her back, knocked her to the ground, and continued beating her.

In the meantime, Mr. Ramirez the father of one of the original three teenagers, came out and as he approached the group, was grabbed by the arm, handcuffed and thrown into another squad car.

By this time at least 10 squad cars had arrived on the scene, and 20 or 25 policemen had formed in a line on the corner. Suddenly receiving the order "One, Two, Three, March!" The boys in blue came charging down the street into the group of people which had collected in front of the house. Swinging indiscriminately, the cops injured a few people including a small epileptic girl and arrested several juveniles. They then arrested Mrs. Ruiz.

Mrs. Ruiz and Mr. Ramirez now face charges of assault and battery on a cop. Their preliminary trial is on March 12, Division 32, 111 N. Hill at 9:00-- The Police Malpractice Center and the Western Center on Law and Poverty will be giving these two families legal assistance. They need our support. Mrs. Ruiz is still badly bruised, in fact they beat her so much that her entire body is one big bruise. Also the police have prowled around her house twice since the incident.

Can we let this harassment continue? Are the LAPD guardians of the law or guardians only of the Anglo suburbs? Why is it that the police are never here when we need them, but always here when we don't want them. It is obvious that the LAPD's main function is to harass, not protect, our community.

Be there on March 12--next time it could be you.

SAL TO BE REMOVED ... AGAIN

UNION JURY FOR JESUS DOMINGUEZ

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FLOWERS FOR MINI PARKS AT RAMONA GARDENS

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SEPTEMBER 16- HOLIDAY FOR ALL CHICANO STUDENTS

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Raul Ruiz

Once again there is an attempt to remove Sal Castro from his position at Lincoln High School.

The basic reason for removing Sal according to Schwartz the area superintendent and Ingles, the principal, is that Sal has been late to his classes several times throughout the semester. Eight or more teachers at Lincoln have officially testified that Sal was late on several occasions to his classes.

Now, it is quite possible that Sal was in fact late to his classes, but this is not the issue. The issue is that the school should want to remove such a valuable teacher on such petty and inconsequential charges.

It is also important to note that his fellow teachers spied for the administration and, in doing so, not only demeaned themselves and their profession but neglected their duties as teachers while they acted as private eyes.

These teachers deliberately and with malicious intent compromised themselves in a base conspiracy with Schwartz and Ingles to hang something, anything, on a fellow teacher.

If anyone should be removed from their jobs, it should be Schwartz, Ingles, and the teacher spies. They should be fired for unprofessional conduct, malicious mischief, and failure to fulfill their duties (and just in general, for being lousy flunks).

If it is argued by Schwartz and Ingles that the students valuable classtime by not being on time, then it can likewise be argued that many teachers and administrators, certainly Schwartz and Ingles, have done exactly the same thing and thus should also be removed.

In the case of Schwartz, he certainly cannot be considered competent. One only has to look at the district for which he is responsible--it is the most poorly educated in the County. His sole concern seems to be centered around getting rid of teachers who criticize the system. He figures that if he doesn't, they might succeed in exposing the fraud that permeates his administration. If law and order is to be the policy of the land, let it apply to Schwartz--which would mean his removal.

In the case of Ingles, this man can certainly not claim to have much concern for his students--his school has had the worst educational record in the city. Never once has he tried to

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NUEVAS VISTAS

10

Panfillo de la Muerte

On April 24, 1969, the Nuevas Vistas Conference was held at the Biltmore Hotel. This conference is a yearly event sponsored by the State Board of Education.

The conference is presented to inform the public about the educational programs and services initiated by the state which supposedly will benefit the Mexican-American student.

Professional people involved in education and a limited general public are invited to participate.

The problem with the conference though, is that it does not in anyway address itself to the real issue of education in the barrio. As a matter of fact, the state education agency, headed by Rafferty, is one of the worst offenders of the Chicano student.

Never has this agency proposed a single program which in anyway has minimally benefited the Chicano student. It has, though, aligned itself to reactionaries like Ronald Reagan.

Reagan is almost totally responsible for the cutbacks in budget allocations to schools and he

also is a sworn enemy of the EOP, Educational Opportunities Program. Because of feedback from Reagan, EOP throughout the state has practically been shelved.

EOP, because of its money and grade allowances is possibly the only way in which most Chicano students get into college.

Thus we have a very curious phenomenon in the Nuevas Vistas Conference. It is sponsored by people who don't know and could care less about elevating the Chicano student. Then for guest speaker they bring a man who is determined to keep Chicanos from college. Yet, this conference is supposed to indicate and inform the public about how the Chicano student is getting helped. It is an amazing contradiction of terms, if not an out and out act of hypocrisy.

It is not surprising then that during Reagan's speech at the conference he was interrupted by many Chicanos who were not about to allow this man to hypocritically claim to give with one hand what he outright denies with the other.

Thus, Reagan was interrupted. Nobody should be surprised. People in the community are just sick and tired of phonies like Reagan.

The fact that he was interrupted though, does not in anyway indicate that the people conspired to do it. All that it does indicate is that people got sick. People throwup for many reasons: some because they have eaten rotten food, while others because they have heard foul lies.

Also, this is not the first time that people have shown public disdain for Reagan, but it was probably the first time that Chicanos so emphatically let him know where he stands.

Thus fourteen people were arrested because they didn't like what Reagan was saying. But not only were they arrested for this exercise of the first amendment of the constitution, but also for various other more serious "crimes".

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CHICANO STUDENT MOVEMENT

Vol. II No. 2 Los Angeles, Calif

August 1969

Letters

Dear Editor:

School at Roosevelt High School started as usual, a typical day. During second period at approximately 10:00 p.m., the fire alarm started to ring. The students, thinking it was a usual monthly drill, walked out of class slowly. When they reached the streets, they saw the smoke rising in the direction of the faculty parking lot. In the distance, fire engines could be heard. The word was out, "Siegel's car is on fire!". The blaze was quickly extinguished.

Later, it was found to be the car of Linda Tigner, a temporary substitute at Roosevelt High School. The mistake was made because of the similarity of the V.P.'s car and Miss Tigner's. But the question still remained, "Who did it" and most important, "Why?".

It is our opinion that this revolutionary act meant the end of non-violent demonstration. Violent acts seem to bring about more change than do a picket line, and is more effective in acquiring JUSTICIA.

de dos revolucionarios de Roosevelt High School



Send all letters and contributions to the Chicano Student Movement, pobox 31322, Los Angeles, Calif. 90031. Subscription rates: \$2.50 per year.

CSM

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LA RAZA NUEVA

WITH YOUR HOSTS: MOCTEZUMA ESPARZA AND RAUL RUIZ

A PROGRAM DEVOTED TO THE HISTORY, MUSIC, AND CURRENT HAPPENINGS OF THE CHICANO MOVEMENT IN E.L.A. AND THE SOUTHWEST

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ABC IS DEAD

We the undersigned affix our signature to this statement in an expression of discontent and displeasure over the development of ABC as a viable organization that would have brought cohesion to the Mexican-American community in order to resolve the socio-economic ills that beset our community. Simply put, ABC has not materialized in meaningful implementation to resolve problems, but has worked to the contrary and created disunity and dissension within our barrios.

We therefore submit that to continue, would be to perpetuate this situation and therefore we declare the following action

to this statement affirming their resignation as Board members.

2) Directors of ABC components, while not constituting Board members, are included in this statement in order to express their support of disbanding ABC.

3) We recognize that ABC may continue to function, but in our eyes and to those that have known of its existence and have given moral and financial input into its program, should now recognize that it is a non-representative organization.
Board Members:
Art Holguin, Antonio Hernandez, Robert Morales, Patricia Borjon,

Dear Editor:

I guess I forgot my place and forgot that I belong to a conquered people, when I spoke up against what I know to be a bunch of bullshit as "Ronnie Baby" gave his speech at Nuevas Vistas Conference at the Biltmore. The reactions to my involvement have been many. Naturally the public at large believes me to be a man-killing animal. That is to be expected considering the way that television and the press manipulate their minds. But the other attitude I heard expressed in the Chicano movement really leaves me cold. "What a dumb move, man."

Well here is a good test for all the Chicanos in the movement who have been getting those nice jobs where all they have to do is go around spouting their chicanismo. Let's see where all that carnalismo is that I've been hearing about. If the man can play games with us then we better quit trying to be militant and just do our best to fit into the slot he has provided for us and be nice.

I won't say too much for the charges, except that they're a bunch of crap. I wasn't a criminal up until about two months ago and chances are I would never have been if I hadn't participated in the Chicano Movement. We spend time dividing over issues because of disagreement over terminology instead of spending time defending each other against the Man.

Let's see what all these ideals mean now that there are some of us carnales who need your help, money, lawyers, or whatever. I'm sure that if you want to help you know where to send it so it'll do the most good.

Ernie Cebada- Nuevas Vistas Ten

Dear Editor:

The producers and directors of the Lincoln High School Ballet Folklorico Estudiantil would like to recognize Mr. Sal Castro for the outstanding guidance and inspirational leadership that he gave to the ballet.

Mr. Castro should be recognized as the initiator of the Ballet Folklorico at Lincoln High. The idea began with him as far back as 1964. It was, however, only this semester that there were enough willing faculty members to help him carry out his idea to fruition.

His inspirational leadership not only affected the students in the Ballet, but also affected the producers and directors who worked under his tutelage. It was a strong devotion to the idea of a ballet that carried over to the faculty members when it appeared that the Ballet would not survive because of financial problems. He and the other faculty members used their personal funds to see the Ballet through, but only after he convinced them of the worthiness of the project.

Since the Fiesta de los Barrios (May 2,3,4&5) during which the Ballet Folklorico Estudiantil performed before at least 9,000 persons, the Ballet has made presentations throughout the city of Los Angeles, for high school students, to college and adult audiences. No doubt it has been the greatest success story of Lincoln High School in its last 25 years.

This success story, however, is best exemplified by the reactions of one of the young dancers and by an elderly Mexican-American couple that lives in the Lincoln Heights community. After the last performance of the Ballet, the elderly couple came to the school to see the dancers. In their conversation, they said that they had heard that the Ballet was a "fiasco" and they were disappointed. But when they saw the dancers, they were astonished and happy. For 1 now know that I have contributed in a positive way to my school."

Yet, the mark of Mr. Castro's true leadership and generosity as a man is reflected in the fact that he has yet to ask for top recognition as the founder of the Ballet, preferring always to give the limelight and publicity to the students and faculty members who assisted him in making the Ballet Folklorico Estudiantil the outstanding success that it was and no doubt will continue to be.

Maria Alicia Lopez Frank Castro
Anita Contreras Mike Contreras
Armando Carmona Sylvia Contreras
and

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Lincoln High School

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(Editor's note: The articles on cultural nationalism do not necessarily reflect views of the CSM. But, they certainly reflect the views of many in the movement. We will feature different ideological views of the movement such as revolutionally nationalism etc in following issues.)

CULTURAL NATIONALISM: A FIGHT FOR SURVIVAL

The Language

LIUS PINGARRON

I find myself proud, privileged and different as should every Chicano.

This all stems from our ability to be alegres no matter how rough the situation, and the main reason is our language, man. Our language, any way it's spoken; Capital, Norteno, or plain East Side rap; it's still ours.

Look man, the paddies get together and rap to each other about "Ed", and "Donna", or "Dennis", all the time making you feel (unless you know better) kind of ashamed your name is Isabel or Rodrigo.

Even some of our Raza Nueva some of our leaders, cannot rap the language. Man, this is indeed a hang up. This language of ours, along with our ability to put our heart behind it, is not only our best weapon for beating off the Man, but it is probably our last means of putting an end to the horrible erosion of our culture that has been taking place.

The younger tougher folks have got to learn our beautiful rap so that with their huevos they cannot only straighten out the paddy establishment, but

square away the many pestilant parasites of vendidos. The ones that, with their phoney paddy friends and phoney bullshitted lives still rap the Spanish language. Learn to rap it along with your B.A.'s and Ph.D's, so that you may be accepted by the real backbone of our "huevos establishment". I'm talking about people that live in places like Ramona Gardens, La Florencia, La Kearn, and every other barrio. The only thing between them and complete anonymity is the rap and the spirit of the rap.

Some of our viejitos (I should say all of them) are very militant. Entra uno a la casa, la primera cosa que ve uno: Una banderita Mexicana, arriba de una foto de John Kennedy. You say "Hi Crandma". Y dice ella "Como que 'Hi, Crandma', que ya no hablas el espanol, hijo?" And man, do you feel rank. And you sit down for a taste, and you rap Spanish with your abuelita, and you remember that you do know how to rap it. But el gabacho has made you refrain from it. That paddy has hurt us, has made us hope that our abuelitas would not speak to us in Spanish in front of everybody lest we cringe in shame. I am convinced

CULTURAL NATIONALISM: A FIGHT FOR SURVIVAL

The Culture

La Coronela

Chicanos throughout the southwest and across the country are beginning to unite behind La Causa. Aware of power through numbers and unity, the Chicano communities are demanding changes in the racist institutions of this country. Refusing to accept an imposed anglo value system, Chicanos are creating their own life style under the banner of cultural nationalism. A rich past of aztec and revolutionary heroes, destroys the "dirty Mexican" and "lazy Mexican" labels. In other words, a positive self-image replaces the negative stereotype.

Cultural nationalism is based on people power. The language the food, the art, the legends constitute the image of a people. If that image is strong, then the people are strong. And if the people are strong, then their cause can only be strong. In the face of oppression, culture can protect the people from destruction and assimilation. Especially important in any battle for survival is the preservation of the people's language because a language shapes and moulds a person's view of the world. It also creates a greater sense of brotherhood among those who share this common way of communication when confronted by outsiders who speak a different language.

In the case of the chicano, his image has been shot at, distorted, and ridiculed for over a hundred years. While the U.S. history books describe the anglo frontiersmen as "courageous and bold", they usually depict Mexican settlers as "lazy and corrupt". REMEMBER THE ALAMO has become one of the most important cries of the American "patriots". In this cry is distilled all the hostility and anger of the gringo towards those heathens, the Mexicans, who dared defeat the Americans in battle. Everyday the T.V. spews out plastic white Americana-occasionally taking time out for the greasy frito bandidos, or taco bell advertisements.

After such a constant campaign against Mexicans, the anglo has the nerve to ask, "Why do you Mexicans feel that we are prejudiced? Its your fault that most of you are on Welfare." Yet everyday our children are made to feel ashamed of the Spanish

language, of, "bandits" who were actually revolutionaries, of their brown skin. Everyday our children in the elementary schools read textbooks where blond, white, children Jane and Jack play together. Then in junior and senior high schools, the history books tell of Manifest Destiny and of how the rugged pioneers crossed the prairies and deserts in covered wagons, tamed the indians and settled the Wild West.

The Truth is kept well HIDDEN. Nothing is told about the Indian and Mexican side of history, nothing about the cruel and imperialistic anglo take-over. Ride through the U.S. today. Fort after fort is restored or reconstructed so that America may relive its glorious past... even some Indian and Mexican monuments are preserved as quaint souvenirs of the past, but only as souvenirs, with no relevancy or only as much relevancy as the anglo permits.

Cultural Nationalism gives the Chicano the relevancy that anglo brainwashing has destroyed, by filling the incredible vacuum created by the struggle of the dominant but irrelevant value system of the majority against that of the minority. In our case, cultural nationalism becomes a tool which we use to organize our oppressed chicano communities. By throwing out most of the garbage and lies that have been perpetrated on us, we construct another set of values that are more relevant to our needs. We teach our children about Joaquin Murietta, not Robin Hood, about Zapate, not Kit Carson. We learn about the Mayan and Aztec empires. We rewrite the history of the Southwest.

If it has been the prime object of the white man to assassinate us by destroying our culture, and no-body can deny that this has been the case of the Chicano, then it is nuestra cultura, NUESTRA CULTURA RESUCITADA, that will be our strongest offense against the oppression of the white man.

Thus we talk of cultural nationalism as the road for freedom and he who denies this road denies himself and necessarily denies the survival of our people. Como dice el plan espiritual de Atzlan: "Por la Raza todo, fuera de la Raza NADA."

that this is the greatest factor in a lot of our young chicanos not knowing the rap.

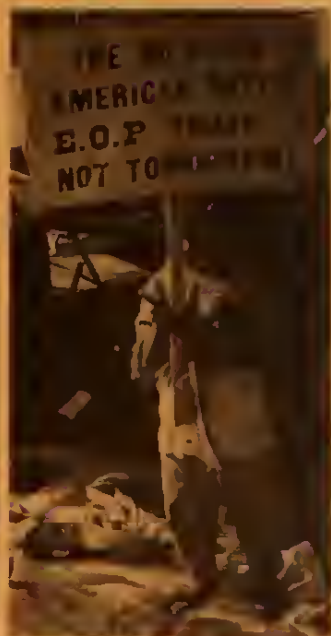
Last, but not least, of my spiel, I have to say that the only thing required to learn the language is that you be a chicano (Eeee, me van a revolver los espanoles, los cubanos, puer-torriquenos, etc). Even though I can say that we learned theirs, so let them sweat to learn ours. They can't learn, nobody can unless he's brown. Because you got to have that grito in it, that excitement that pisses off everybody that don't know what the hell you are talking about.

The paddy ahs a way of always showing not just Chicanos but everyother minority including poor whites a so called new way it's a new way, alright, a new way to a very rapidly lose our identity and any other possible threat we may be to him.

Por favor, no se dejen! Use what we have that he is most afraid of, our language and our culture. Go out of your way to give these sanctimonious bastards the battle they need to put them in their place!

Speak, live, and fight Chicano! Viva nuestra Causa!

CAL STATE CAMP-IN



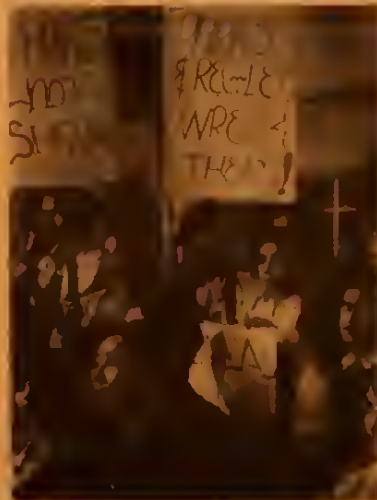
RAMONA GARDENS FIGHTS

In Ramona Gardens Housing project, there are over 2,500 children and in the surrounding areas over 1,000. During the past thirty years, the recreational facilities have not been rebuilt or modernized. Thus children must play basketball on a dirt court, or view movies in a small run-down social hall.

In February, the L.A. Recreation and Park department proposed a plan to the residents that would renovate two separate strips of land; one located by the freeway, and the other set on a hill. The community's response to this idea was indicative of the deep concern for the children.



FOR ITS MINI-PARK



At every meeting parents jammed the administrative hall. The development as usual, the people received!!!!

Informing the community that a sewer would be built that very strip of freeway, the State of Highways funded the fact that plans had been in progress for years. The residents charged that it was the L.A. Department of Recreation and Public Works, the Department of Public Works, had bungled in the planning. The Advisory Council following indicted three agencies:

During the week of June 22 to June 26 UMAS Cal-State sponsored a campamento in order to express the communities support for the Educational Opportunity Program at Cal-State L.A. This time of the year was chosen because the California State Budget was up for adoption and in it was an allocation for funds for EOP also, currently there are some bills awaiting passage which directed allocation for EOP. At this time the California State Budget has passed and 6 million has been allocated to EOP. Passage of the bills will mean a great lift to EOP for the bills provide for expanded transportation, housing, tutorial services and counseling services for EOP students.

The campamento was preceded by a march to Cal-State L.A. Approximately 300 people from all walks of life participated with the march. Once at Cal-State a rally was held. Speaking at the rally were Sal Castro, one of the 13, and a teacher at Lincoln High School. Carlos Munoz, instructor at Cal State and Tony Rios, CSO, Carlos Jackson president of UMAS Cal-State. After the rally people were invited to stay overnight and camp-in in order to protest against the threats to reduce the funds for EOP. On Sunday night approximately 100 people stayed over; on the following Monday, Tuesday and Wednesday approximately 100 people stayed each night.

Each day of the campamento was filled by programs. For example UMAS sponsored an organization day in which the community organizations were invited to bring material on their organization in order to acquaint the people with their organization. Also several organizations held their meetings at Cal State during the week of the campamento.

The campamento was ended with a rally held Sunday June 29 sponsored by UMAS and KMEX Channel 34 featuring several artist from the Chicano entertainment world. Approximately 500 people attended. The guest was Jesse Unruh, sponsor of the bill for EOP.

Supporting groups were Central UMAS College, Central UMAS High School, EICC, SALUD, La Junta, Brown Berets, ELA Health Task Force, CSO and CSO youth group, and many other groups.

What the campamento has taught us, if nothing else, is that Cal-State belongs to us. Never before were so many community people on campus.

During the summer months more activities like the campamento should be pushed. People from the community should be encouraged to come to Cal-State and begin to use it like the institution which rightfully belongs to them.

Cal-State is usually empty on weekends. People should come and use it as a park. It has green areas for picnics, plus with enough pressure, the pools, basketball and handball courts could be made available. Also the stadium should be liberated so that young people can use it for football, baseball, soccer etc.

Cal-State has been closed to the Chicano for too long. The college is located in the barrio and it should serve or be made to serve the barrio.

Nor until the college has been made sensitive to the community will it begin to function as it was intended.

The school is ours for the taking. It has always been ours. We will be claiming what rightfully belongs to us.

The people have only three roads to liberation from their wretched state.

The first two are the tavern and the church, the third is social revolution."

-Babwin

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city who was originally invited participate by the City of LA al has to suffer from the lack professionalism and coordination of these three agencies. community is again to be one victim in the struggle between residents and bureaucracy." at July 9, there was a confrontation between the community and these three agencies plus representatives of various politicians and the Housing Authority. at 150 or more resident and community people crowded into the social hall. If they hoped for good news, they were very mistaken. Instead the representative of the State Department of Highways, rejected all alternatives that the Advisory Council had provided---showing again that the establishment

cares more about their little plans and figures than about the people.

The community was ready for this insensitivity. One of the members of the council read a statement that warned of picketing and vigiling of the Department of Highways and their bosses' homes, if the sewer were not relocated. After the member sat down, candles were passed out among the audience, who then walked out in protest of the run-around they were receiving. The candle holding vigilers proceeded to the strip where they held a mock burial of the State Department of Highways.

The fight in Ramona Gardens shows that our people are tired of the long history of injustices in the project. They have suf-

fered disillusionment after disillusionment. Eight years ago the people were told that the hill would be cleaned up. Then last year after a riot, the city got scared, and in a weak attempt to pacify the community, held a phony ribbon cutting for some proposed improvement plan. However, the cold facts show that NOTHING has happened nothing but false promises and NO action. The residents of Ramona Gardens are determined that this will not happen again. This time they will fight until those promises become reality--until they see their children enjoying a pool, or a modern recreational facility.



LOS MAYAS

Rosalinda Pulido

Mayas is a recently formed organization made up of Chicanos from different barrios. Vatos and chicks from Clover, Flats, Hazard and El Sereno are working together to help strengthen the Chicano Movement.

The goals of Mayas is to bring about a positive attitude in Chicanos and to get them involved in the social development of the community.

Mayas is actively involved in the Mini Park development in Ramona Gardens by organizing a picket line in protest over the proposed sewer system. Along with this, Mayas was also involved in the mayorial race by campaigning actively for Bradley. Selling La Raza and Chicano Student Movement newspapers, organizing dances, and painting La Raza building, have all been projects that Mayas has worked on. We are also involved in setting up a center for run away girls and unwed mothers.

Also covered in the Mayas project is an attempt to start teaching Chicanos for work in the theater and movies so that the "frito bandito" concept can be eliminated. Chicanas are being trained for commercials and modeling. Furthermore, a Chicana from Mayas will be entered in the Miss Teen World contest; contestants are to be chosen at a dance sponsored by Universal Studios at La Raza building on August 30, where there will be bands, entertainment by Chicano artists, and refreshments.

Our next activity, a fund raising car wash, will take place on August 9, at the Shell gas station on Whittier and Eastern

Bldv. The girls in Mayas will be prepared in bikinis to wash cars while the guys direct traffic!!!

Currently Mayas is sponsoring a ferally funded summer crash program through EYOA. This is a combination of work and training. Enrollees of the program are assigned to various community organizations for five hours and then receive training for three hours in different areas. For example, girls can enroll in Latin Dancing classes, hairstyling, grooming and costume design. The costume design is responsible for the costumes that are then in turn used by the pupils enrolled in the dancing classes. Modeling and office training are also offered for the girls in Mayas.

The guys can take courses in wood shop where they develop Chicano style furniture. In the silk screening course, the students can make posters, announcements, and picket signs that will be made available to the community. Also there is a plastics class in which the guys are making ashtrays, lampshades and other accessories that will be sold for a profit.

Mayas members meet on Tuesdays and Thursdays at 7:30 at La Raza building. The officers are; President: Ralph Gonzalez, Vice President: Diane Reyes, Secretary: Olga Martinez, Sergeant at arms: Blue Benivides.

Mayas has undertaken a great responsibility and has done a wonderful job in maintaining its reputation as a constructive and meaningful organization. If interested call: 221-5116



Continued From First Page

get new buildings for Lincoln, or tried to involve the community in pressuring for better conditions.

All that Ingles has done for his school is bring over some second hand bungalows from Manual Arts which the black community would not allow to exist in that school.

One more thing that he has accomplished is getting the lousy school painted. I'll admit the school looks better but so does a garbage can look better when you paint it; the only thing wrong is that you still have a lousy garbage can.

Academically speaking, Lincoln High School is a farce. It has a drop-out rate of 50%, and of those students that do manage to stay in, over half are pushed into an industrial arts program that is obsolete and can't possibly aid the students.

I can go on and on about Ingles and Lincoln High, but really it doesn't serve much purpose, simply because Ingles really isn't his own man. He belongs to Schwartz. It is quite possible that Ingles never would have participated in this conspiracy to get Sal. But Schwartz pulled the leash and Ingles responded.

Ingles lack of backbone though, has caused Sal to be caught in the middle. Sal must pay for Ingles' inability to judge what is right or wrong. Precisely on this reason, Ingles should resign or at least ask Schwartz for permission to resign.

Sal poses a threat to people like Schwartz and Ingles. He presents the alternative to the kind of education which Schwartz and Ingles represent. He exemplifies the model of a good Chicano teacher, a teacher who can relate and understand the

Chicano student and who receives in return the respect and admiration from them which the system could never and will never receive.

Can it be denied that Sal has concern for his students? He went to jail for them; during the walk-outs he supported their demands for better education.

If Sal has violated any minor rule it is nothing compared to the crime which has been committed by those trying to remove him from a school that so desperately needs him and must retain him.

The Community, the students, and all decent teachers of Lincoln and elsewhere must unite to prevent his removal. Sal must be retained! The people must be heard.

Venceremos!
Viva La Causa!



Then he has watch during nutrition over at that BIA cafeteria, and his regular classes. Just cause he's been getting late to these things, he said they want to throw him out! That's just plain stupid. The part that gets him mad is the spying!

There was also another time when he helped a boy cool off and then got this guy all mad again. It happened that this guy was mad at his little brother for throwing some clay at the guy. Then the big brother ran after the little one and Mr. Ingles and some other stupid teachers had the big guy surrounded. Then this teacher went to call Castro and he kind of got the guy simmered down. The guy then ran away. Later, Mr. Castro again saw the guy and told him to settle the matter at home. Then stupid Ingles and other teachers and a cop (civilian dressed) saw the boy and ran after him. Then Castro got mad and told the teachers and pelon (Mr. Ingles) to let the guy go. The cop told Castro that the guy tried to hurt Ingles.

Mr. Ingles had the boy with the boys and in back of him and was turning it real wierd.

The boy was just saying I'm gonna get Ingles! He was just saying that he was also saying that he was gonna kill his brother. He was only mad that's all.

Anyway Castro said to the cop: "If you want the guy you go get him! The cop didn't move. Then Castro gets a letter saying he had to go to court for (resisting arrest) that was stupid. So see tio, they want to get every little thing figured on Mr. Castro to get rid of him. If they had spies on all the teachers, they'd be without any at all.

Because no teacher is always on time for something, Tio. If you can help by any chance, come down some day if you can. If you don't want to shine this letter on, hope I can see you around.

Your Niece Margie

(Editor's note: This is a letter from a student at Lincoln High to her uncle. It exemplifies, to a great extent, the student's position at Lincoln High.

Dear Tio:

I hope everybody is fine and that you are feeling good too! Tio, the reason I'm writing you is because I want to know if you can help. I know or I guess you are in a group called "The Movement." You see they want to get rid of Mr. Castro by next semester. What we're doing over at Lincoln is getting petitions where we get all the kids signatures who want to back him up. I was wondering if you or your friends could start a petition saying things like: KEEP CASTRO IN EAST L.A.; LINCOLN NEEDS SAL CASTRO; LA RAZA WANTS SAL.

The reason they're taking or want to take Sal Castro from the E.L.A. area is that all this year the teachers have been spying on him to check and see what time he gets to the attendance office in the morning. He has that first period and third too!!!

The Teeny Weenies And The Giant



Lazaro Q.

Once upon a time in the mythical land of Aztlan, there lived a giant. This giant was very, very big and he was also very, very white. This was a very jolly giant because having all the power, he also had all the money.

In this mystical land of Aztlan, there also lived a teeny weeny people. The teeny weeny people were very, very small. They were very, very small because they had no power.

Nevertheless the teeny weeny people were a very proud and beautiful people. These people were called Chicanos.

The Chicanos were certainly different from the giant. They were small, had no power, no money and no future.

The giant was, of course, very big, had all the power, all the money and a great future.

One day the people got together and they said, "El gigante has to go. He has our land, has

our culture, has our language, our past, and our future. This giant is surely a no good white giant. El gigante must go. Por eso estamos como estamos."

So they sent a delegation to the jolly white giant. The people in the delegation were very scared and didn't really want to go, but being Chicanos and machos they went anyway.

When they reached the palace, they rang the bell which was curiously cracked on one side. The white on white giant answered the bell and bellowed out in a thunderous voice, "Ma people! What in the hell do you want and why, since you ain't going to get it anyway?"

The little Chicano delegation, hats in hand, quite humbly replied, "Senor white giant, you have taken everything. Our land, our culture, our language, our food, even old Senora Martinez's donkey and cow. Senor giant you really are one son of

a bitch of a giant. Excuse the language but that you are." The rest of the delegation agreed and murmured "you are, you are".

The giant appeared surprised. Then he grinned. Then he laughed, oh, how he laughed. He was a jolly old white giant, all right. He laughed so much and he laughed so loud that even the little chicano delegation began to laugh, a little nervous, but they laughed anyway.

While the giant continued laughing, the chicanos began to talk among themselves. "That old giant is surely a funny giant. Here we are serious and afraid and he laughs. He doesn't seem to take us serious."

The old giant had stopped laughing and heard the last remark. Again he resumed his laughter but this time louder and harder than ever before. Every so often you could hear him say, "Serious?!? Serious?!?" Then he would bellow once again with laughter.

Well, it seems the old funny white giant would never stop laughing so the people left. On the way home the people were worried. "What are we going to tell them when we get back? We can't say that all he did was laugh. Think of the shame." The little delegation sat down and figured what they were going to do. After a while, two bottles of tequila and a dozen tortillas later, they agreed and continued on their way.

When they reached the village the people greeted them as heroes. They feasted them and wined them. It never occurred to them that they had failed; after all they were their leaders.

In the late evening when everyone was quite tired and quite drunk the leader of the delegation stood up. Everyone suddenly became very quiet, then the leader spoke:

"Ma people, the giant is not such a bad giant. He treated us well and was very, very happy to see us." At this point the rest of the delegation reassured the

crowd that the giant had indeed been very happy to see them, too happy, as a matter of fact. The leader went on to explain that the giant had never really oppressed them. All the giant had wanted to do was make them like him. He had wanted them to become big and strong and white and jolly like him. The time would come when the teeny-weenies would become giants like the jolly white giant.

They also explained that for the present the people would have to work harder and give more to the giant to keep him happy. They explained that they had been entrusted by the jolly white giant to receive all the extra production. They assured the audience that eventually the giant would give his okay so that all the people could become giants; but that, for the moment, they should just continue to think white but be teeny-weeny.

The people left reassured and thankful for such leaders; as a matter of fact, some exclaimed how white the delegation appeared and that probably one of these days all of them would wake up to find themselves white and jolly. "Oh happy day!", the people exclaimed as they left to go to their huts.

From that day on the people continued to think white and wait for the big day when everything would be alright. In time the delegation became the politicians, the priests, the merchants and the police of the mythical land of Aztlan.

In time, also, the former delegation began to think of itself as white and slightly taller than the rest of the people. Actually they were all still teeny-weenies but the people respected them and obeyed them.

Thus the people began to create their own giants, their own oppression. Everyone forgot about the real giant, the real enemy, who on certain nights can still be heard laughing and repeating to himself, "Serious?!? Serious?!? Oh! Hol Oh! Hol Hol! Hol! Hol! Hol! Hol! Heel Hol!

EVOLUTION ... or is it money?

Raul Ruiz

any people think that the movement is simply one huge amorphous employment agency. In many cases unfortunately that is exactly the case.

any positions have been made available by the establishment because of the pressure which the movement has exerted.

at and out revolutionaries of every year now occupy positions of great importance (so they think) and receive pretty good money for talking, preaching, singing and just in general bullshitting for the man.

ow it isn't that our people couldn't fill these positions when they appear, because certainly they would be worst if they went to vendidos or otherwise "safe" persons which, by the way, is happening to a great degree. The thing that must be remembered is that all those that consider themselves dedicated to the movement and who owe their present situation to the movement have certain obligations which are just as sacred as any personal obligation one might feel to one's own family. As a matter of fact, the movement must overcome the all important obligation of anyone who considers himself a Chicano.

movement people that are fully employed and are taking the man's money, either as teachers, teachers, agency people,

ple, (federal, state and local) politicians, artists, freelancers or whatever, must return some of the money back to the movement.

Let no-one kid themselves that the main reason that they got those jobs is not because they personally pushed it, but rather because of the collective pressure of the people in the movement. Those that think otherwise are out and out hypocrites.

Let it be understood that there is nothing wrong in taking the man's money. Oppressed people in Latin America and elsewhere get their guns from the very people that oppress them.

In our context, we can use the man's money against himself. This is where the hangups arise though. Movement people are receiving the man's money and keeping it all to themselves. Where as before they could live quite comfortably with much less, now it is impossible to do without those extra thousands. That's right!! Many people are making several thousand dollars more than when the movement pressured for their present job.

The dedication of the people must be shown by what unfortunately hurts people, even movement people, the most... that is giving of one's OWN MONEY.

Es una verguenza that many efforts of the Chicano movement are hurting or tragically failing

because of lack of funds. The Chicano legal defense is bankrupt. The Chicano newspapers are never in the black. To put out this paper, for whatever its worth, the money must be begged, borrowed or stolen. Programs can't be developed, kids can't have jobs, volunteers can never be compensated except with understanding and dedication; equipment cannot be bought; rents and bills are hardly paid on time.

Verguenza deben de tener todos ustedes quien han usado el movimiento para enriquecerse. We are not trying to create a Chicano bourgeoisie; but that is exactly what is happening.

Coming to meetings, rapping, giving a few suggestions and then going home in a new car to an expensive apartment or home and a well dressed wife is a bunch of shit.

The people must give part of their salaries to the movement because it rightfully belongs to the movement. The Chicano must either dedicate himself consciously and economically to the movement or declare himself a hypocrite and a vendido, a lousy burgues.

How much the people give should

be a matter of conscience. If giving a hundred dollars for every thousand is unreasonable, then let their conscience justify their dedication or lack of dedication.

The fund that is created should be run by those who contributed, and they should decide how the money should be distributed.

The Chicano movement is only as strong as those who declare themselves part of it are strong.

A parasite is not a strong member of the movement. He must either pump fresh blood into the movement or at least allow the circulation to continue without tapping into it.

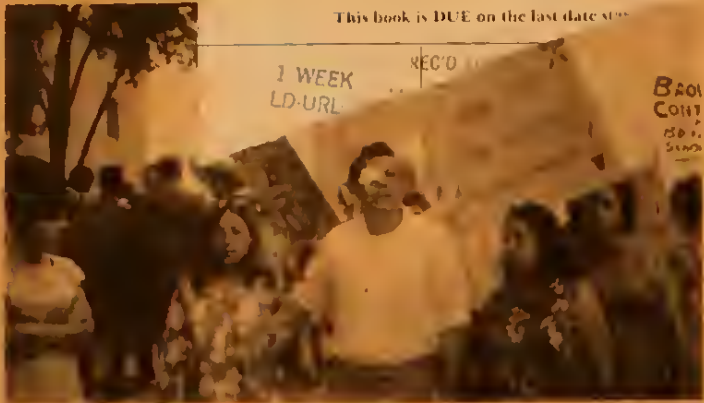
Every Chicano who does not want to cooperate should get out and declare himself corrupt and an enemy of the movement. The movement can no longer tolerate "friends" or members who simply use it for their own personal gain.

We are either totally and completely against the system and dedicated to its eventual eradication or we are simply committed to that point where we are able to shake loose a few coins even if these should only amount to a few pieces of silver--- 30 to be exact.

KPFFK

listen—escuchen—listen

LISTEN TO THE MUSIC OF THE CHICANO- HIS SOUL, HIS RHYTHM, HIS CULTURA- PERO MAS IMPORTANTE, SU CRITO DE ALLGRIA!!! SATURDAYS, 10 TO 12- YOUR HOST WILL BE RAY ANDRADE-



The Persecution of Jesus

The persecution of Jesus Dominguez continues. Three weeks ago, Jess was being tried for feloniously assaulting an officer of the law. The jury could not reach a decision. On the first count, eight voted for acquittal on all charges and four for conviction. On the second count, eleven voted for conviction on a simple misdemeanor charge and one held out for innocent on all charges. Thus a new trial has to be held and Jesus must continue to fight for his freedom.

For those who are not familiar with Jesus Dominguez or who have forgotten, the following is a reprint of an article written by Celia Rodriguez which appeared in the October issue of the CSM:

Jess Dominguez, 41, had been at home watching television while waiting for their children, Mario, 18, Rachel, 15, and a niece, Margarita, also 15. They had gone to a wedding at the Teen Club, 2209 North Broadway. Shortly after midnight, Mr. Dominguez woke up his wife and younger son, Jess Jr., and asked the neighbor's permission to use her car. The neighbor accompanied them and within minutes they were in front of the Teen Club. They all got out of the car to look for the young people and not finding them, Mr. Dominguez crossed the street. Seeing a police car going by (and there were many around) he children. He was answered with: "We're not talking to any more dumb Mexicans! Get out of here

or we'll run you in." When Mr. Dominguez insisted he had a right to know where his children were, the officers got out, clubs in hand. He covered his head with his arms, but not before his skull had been cut open. According to witnesses, at least 15 policemen jumped at him, hitting him with clubs and fists and kicking him while he was already handcuffed and on the pavement. Mrs. Dominguez and her son attempted to interfere but were pushed back and told, "Get the h--- out of here, you dirty Mexicans or we'll run you in." Jess Jr., 17, was handcuffed and put in another car while they continued beating his father, finally releasing him after his father, all covered with blood, had been dragged away.

The CSM does not concern itself with the analysis of the trial.

The CSM believes that this system of law is degenerate and racist to the core and that it metes out justice according to the economic level of the individual.

Accordingly, Jesus will be tried again. His only crime is being a Chicano and defending himself against the criminal agents of the police department. Jesus was nearly beaten to death. Now he must suffer the indignity and injustice of probably going to jail for being a victim of the police.

Even if Jesse is released or found innocent, this system has indicted itself. The physical suffering of Jesus can never be forgotten or adjudicated.

SEPTEMBER 16 - CHICANO STUDENT HOLIDAY

THE CHICANO STUDENT CONFEDERATION OF THE SOUTHWEST HAS DECLARED THAT SEPTEMBER 16 SHALL BE A NATIONAL HOLIDAY FOR ALL CHICANO STUDENTS.

WHEREVER CHICANO STUDENTS MAY BE FOUND, THIS PROCLAMATION SHALL TAKE EFFECT.

EL 16 DE SEPTIEMBRE ES NUESTRO PARA CELEBRAR LA LIBERACION DE NUESTRA RAZA.

QUE VIVA LA RAZA!!!!

QUE VIVA LA CELEBRACION DE LA RAZA!!!

Huelga! Huelga! Huelga!

On Tuesday August 12, starting at ten in the morning, there will be a march supporting the farmworkers. Beginning at the Old Placita, it will then proceed to 5th and Spring. The main purpose of the march is to demonstrate against a board member of Safeway Company, who is also one of the biggest growers of table grapes in Arizona.



BRING FOOD FOR THE STRIKERS IN DELANO WE URGENTLY NEED FOOD!!!!!! The strikers in Delano are in urgent need for food. Please contribute- The caravan will be leaving Huelga Headquarters, 3016 1/2 East First Street- Friday August 8, 10AM- Saturday, August 9, 10AM- Transportation will be provided to Delano-

Support The Farmworkers

DOMINGUEZ

LIBERATION

DANCE

St. Bartholomew's Hall

4752 Huntington Dr., South

El Sereno

Donation \$3.00

entertainment

food

August 16

bands

mariachis

Advance Sales \$2.00

contact Celia Rodriguez 262-1502 or Julia Mount 262-8602 or BCC for tickets

8:00 P. M. to 2:00 A. M.

continued from first page

Out of the fourteen that were arrested, 10 were also charged with allegedly plotting to commit arson, burglary and tampering with electrical wires etc.

It cannot be denied—that what appeared to be a fire did in fact cause certain amount of damage to the Biltmore. What can most certainly be denied though, is that any of the ten were involved in this act.

It is stated that the police had as informer, an undercover agent, that witnessed the plans and the actual execution. This informer was one Fernando Sumaya who having infiltrated the Brown Berets supposedly had access to the entire alleged conspiracy.

There cannot be any truth to this statement simply because

if they are true then the police are also co-conspirators and perpetrators of those alleged crimes. They certainly would not have allowed the Biltmore to be burned if they had had base evidence like Sumaya claims.

Sumaya claims that he informed the police prior to the alleged execution of the alleged crimes. Now, either the police didn't call or else they were more interested in getting certain individuals on a heavy rap.

This action by the police though, is against the law. If one has knowledge that a crime is to be perpetrated and does nothing to stop it, then one becomes an accessory after the fact. The police are certainly not exempt from the law. If they accuse a person of a crime which they assisted in, then they necessarily

accuse themselves.

Frankly I would not put it beneath the police department in actually planning and carrying out the alleged crime which they are trying to pin on our people.

This is a classic example of justice in this society. The police department can conspire and plan against the community but the community cannot protest. And if they do protest, then they are arrested for the very same crime which they, the police themselves, are guilty of.

The Chicano cannot receive any justice from this society. A criminal society cannot in any way legislate justice.

Let us support our community and particularly those who are now receiving the blunt end of this police state.

There is a tremendous need for money. Somos pobres. Con-

tact the Chicano Legal Defense Fund at 910 S. Atlantic, or call: 262-4773.

Que la conciencia dicte lo que deben dar.



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